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GIVE HIM A LIFT.

Give him a lift! Don't kneel in prayer,
Nor moralize with his despair;
The man is down, and his great need
Is ready help, not prayer and creed.

'Tis time when wounds are washed and healed
That the inward spirit be revealed;
But now, whate'er the spirit be,
Mere words are shallow mockery.

One grain of aid just now is more
To him than tomes of saintly lore;
Pray, if you must, within your heart,
But give him a lift, give him a start.

The world is full of good advice,
Of prayer and praise and preaching nice;
But generous souls who aid mankind
Are like to diamonds, hard to find.

Give like a Christian, speak in deeds;
A noble life the best of creeds;
And he shall wear a royal crown
Who gives a lift when men are down.

"DON'T DO IT."

W. J. H. BAUMAN.

Thus is headed an editorial item in the BRETHREN'S EVANGELIST of April 16th. To the best of my recollection I have read every number of the PROGRESSIVE CHRISTIAN and BRETHREN'S EVANGELIST ever printed; yet to-day I am just as eager for its visits as I ever was. Every number thus far issued has, to me, been full of interest. All have been fraught more or less with *needed* intelligence. Much of it was saddening, it is true; but we need facts. There are many sad things recorded in the Bible, and are they not needed? Are they not facts? We like the Bible and also the BRETHREN'S EVANGELIST, not simply because they are readable, but because of their impartiality, and we say with brother H. R. H., "Don't do it."" Don't let the interest of our paper die." We have the Bible, and we need sermon's on it. Our silent pen-sermons may seemingly pass unnoticed, but it takes drops to make the ocean. The writer has been an *almost* constant contributor for over five years to the peges of the PROGRESSIVE CHRISTIAN and BRETHREN'S EVANGELIST. Not because he wants to display scholarship, for in that he seriously lacks. Not that his name should give special influence to the public; as for that he is not sufficiently popular; but to add his drop to the ocean of progress and reform in the church of his choice. God knows, and all intelligent minds conversant with the inside workings and history of that church, know that progress and reform were needed. The duties of Christianity to mankind in general, are so plain that none need to err. Underlying the fact that "Ye are the light of the world," is the go before principle. Light to be beneficial must precede. The general infidel is the ignorant. The self-conceited, smart (?) young rough, and a church unwilling to occupy at least a place in the front ranks of moral, mental and spiritual culture, a church not using *all* her advantages to make men better, falls far short in the discharge of her first and most important duties, and though she may strictly observe every New Testament ritual, stands in great need of reform. In the interest of such needed reform the PROGRESSIVE CHRISTIAN was started, and in the same interest continues the BRETHREN'S EVANGELIST. Our editor has nobly acquitted himself, and has proven himself, in point of talent and general make-up, equal for the occasion. His own articles are always full of spice and instruction. I like especially his manner of answering queries. No use in making parades (at best only conjectures) and filling space to prove who Cain's wife was, &c. But the paper is too large now for him to fill it all, and brethren and sisters who are able and have the good of the cause at heart, ought to assist him. Every drop is needed to make the ocean complete. The writer has often felt to quit, not only writing but preaching too. There are perhaps few, if any, brethren who labor under greater disadvantages than I do, from various points of view. During the last few weeks my mind was harrassed much, and I felt very much like people feel when they have the "blues." But the editorial "Don't do it." "Don't let the paper die," has somewhat aroused me. I know that there are abler pens in the brotherhood than mine, and also brethand sisters who have more time to write and more money to buy stamps with; but my relation to the cause and *our* paper from the very beginning comes to me as a stimulant against the discouragements incident to circumstances. Financially I can do nothing. Now, come, brethren and sisters, one and all, send in your mites. Don't be afraid in overcrowding the editor with your contributions. He is good at selecting. Just see EVANGELIST No. 16, present volume, and you'll be convinced. His selections are of the best for the character of our paper, and if overcrowded with original matter he will unquestionably select the best.

I for one will agree not to be offended if he should reject all my articles for the next year, provided he selects better ones, and I am also willing that he should be the sole judge in the matter. Our desire should be for good to be done.

May God bless us all with such a motive, and if in after years we should review our labors in the past in this matter, may we be enabled in gladness of heart, and with the clearest conscience possible, to say, "What I have written, I have written."

Morrill, Kan.

Another One-sided Trial.

The following is addressed to the Brotherhood, and to all those who may have an interest in the extension of the Gospel principles, who desire God's word to be the only rule of faith and practice, being the true test of Christian fellowship. The following charges were preferred against me by S. S. Mohler.

For officiating with W. Bauman, an expelled minister, in preaching, and presuming to ordain C. Forney, of Falls City, Neb., with the said minister Bauman.

The fact is, Bauman had nothing to do with the ordination of C. Forney, and S. S. Mohler knew it, for I told him I could not go into trial until I had an opportunity of procuring testimony that W. Bauman had nothing to do with the ordination of C. Forney. "I can remove that objection," was the reply of S. S. Mohler. I have evidence that W. Bauman did not participate in the ordination of C. Forney, and yet S. S. Mohler presented the charges as above written. See the false position S. S. Mohler placed me in by connecting me with W. Bauman in the ordination, when he knew it was not true. The reader will please draw his own conclusions.

Now these charges will go before the Brotherhood in the shape presented, yet the author of the above charges knew that part connecting me with W. Bauman was false. I could have had nothing to do with the ordination if W. J. H. Bauman had been connected with it, for this very plain reason, Bauman was a minister in another christian organization, and therefore could have nothing to do in the church matters of a church of German Baptist Brethren, and to connect him and myself in this matter is criminal injustice, and I appeal to brother Quinter to do me the justice to give this statement a place in his paper.

The facts in regard to the ordination of C. Forney are simply these: I was invited by the church in Falls City, Nebraska, to assist in taking the vote as to the propriety of electing another minister, and ordaining C. Forney. The request came to me through brother Stump, the Elder. In conversation with brother Stump he asked me the question, should W. Bauman take part in the election of another minister and the ordination of C. Forney. My answer was, No, and brother Stump, the Elder, and myself took the vote, which decided to elect a minister and ordain C. Forney, which was done, brother Stump and myself officiating. Brother Stump agreed with me that it would be wrong for W. Bauman to participate in the election of a minister or in the ordination. So you see, brethren, so far as the charge of officiating in the ordination of C. Forney is concerned, it was untrue.

Then the only charge remaining is this for officiating in preaching with W. Bauman, an expelled minister. The facts are these: I was invited by the Brethren of Pony Creek, Kansas to come and preach. I accepted the invitation and went. I found they were divided at Pony Creek. I would have rejoiced if there had been peace and good will reigning. My duty was to preach the Gospel, which I did as best I could. The conservative brethren met at the church at their appointment. I attended. I was not invited to take part with them. At the close of their meeting I felt it my duty to place myself in my proper attitude before both parties. I there publicly announced I was a member of the German Baptist church. "Why, then," said a brother, "did you not come to us?" My reply was, "You did not invite me." I treated W. Bauman with that christian respect I hope I will be always able to do, and would do as I did then, under the same circumstances.

Now my expulsion rests upon this foundation of officiating with W. Bauman in preaching. Well, let us examine this charge with the light of reason. I was invited to preach for the Brethren. To be plain, I do not like this common expression, preaching for a particular denomination. My commission says: "Preach the gospel to every creature." This is what I went for; this was my business; I preached the Gospel as a perfect plan of salvation; that you had no right to take from or add to. My mission was not to sow the seeds of discord. My mission was one of peace and good-will; to carry glad tidings of good news to a lost world. Was I to tell W. Bauman, "If I preach there you must be silent; I cannot officiate with you," when those who invited me held him as a brother in Christ. I was invited to preach in the Christian church in Richmond, Ray county, Missouri. I accepted the invitation. The Methodist minister and the elder of the Christian church were present. I invited Elder Dunn to open the meeting, and he extended the invitation to the Methodist minister. We had a good meeting and I think some good was done. Did I do right? Did not common politeness demand my doing as I did? If I was right in the one case I was in the other; yet the whole matter resolves into this: I was expelled for not refusing to preach where W. Bauman was. Will brethren of the German Baptist church, will you, endorse this? If so, I have no more to say. I view the council held as a solemn mockery. Andrew Hutchinson, a brother I have great respect for, moderator; S. S. Mohler, spokesman and prosecutor; the council consisted of five brethren and five sisters; one of the brethren took no part; the officials not included. The church numbers some sixty or seventy members. Before this august tribunal I was to be tried for affiliating with W. Bauman in preaching. Found guilty. My Elder's office taken from me. Forbid to preach. Would bear with me if I would make acknowledgments. I had none to make, for I had done nothing I would not do again under the same circumstances. When the council commenced I prepared to take notes. S. S. Mohler demanded to know if I was going to take notes for the purpose of having the proceedings published. I gave him to understand I would do as I pleased, as to what I would do in the future. He required of me to promise I wonld not publish the proceedings, or he would require the church to stop my taking notes, as the church had a right to do so. I stopped. How long will this petty tyranny last. S. S. Mohler seems to have a strong desire to have his proceedings shrouded in darkness. Christ says: They loved darkness rather than light, because their deeds are evil.

Well, brethren, I am sorry that the situation is as it is; but my opinion is it is much better to divide as brethren, differing in opinion in regard to church government, those agreeing as to what is best to do in settling difficulties, harmonizing in opinion, each division acting in harmony with their own opinions; all uniting in advancing the cause of christianity; ceasing to bar meeting-house doors, stop quarreling, mingling together as brethren, giving each other aid and comfort, assisting with each other in advancing Christ's kingdom. If we are true Christians, we will rejoice to see springing up all over the world christian republics, all working as best they can in harmony with the Gospel. The more christian organizations we can have, the better; each organization extending its influence as far as possible, all being one family in Christ, all working to a common center, and for a common purpose,—the saving of souls.

Now, brethren, I do not expect to quit preaching because my office was taken from me by a few brethren. I know they acted wrong in doing so. I can forgive them for doing me the wrong they have done, and I hope to see the day they will see the wrong they have done me.

Let me call your attention to the word in the charges against me. S. S. Mohler is the author. The word "*presuming*"; as much as to say: what presumption it was in me, to assist in the ordination of C. Forney. And yet I did this because the church requested me to do so. Yet S. S. Mohler fails to see how presumptuous it is in him to arraign me for doing what the church at Falls City, Nebraska desired me to do. If I had done anything that the Falls City church considered wrong, the church in a church capacity, should have preferred charges against me, and S. S. Moler could have preferred those charges against me, and had me account for my acts; but modest (not presumptuous) S. S. Mohler takes time by the forelock, presents himself as the champion of the Falls City church (uninvited). "Upon what meat has this Czar fed, that he has grown so great?" I am truly sorry there is a division in the German Baptist church. I am satisfied a reformation was necessary, and that should have been accomplished in the church. I agree with Elder S. Meyers, of Shenandoah county, Virginia. I asked him the question, being old friends and very intimate, I took the liberty, having great respect for his judgment: "What position do you occupy in regard to the difficulty in the church?" His reply was, "I am a progressionist, but not a secessionist;" and he is where I stand; but does any sane person in this enlightened age suppose for a moment, that freemen will be silent; suffer their rights as Christians to be invaded with impunity; will they suffer the Gospel supplanted by decisions of annual meeting? Annual meeting tested by the Gospel, and not the Gospel by annual meeting is the standard. I appealed to the Gospel, I desired to be tested by God's word. My desires were unheeded. The decree had gone forth: the heretic must be silenced. The work was done, so far as these few brethren were concerned; but I still expect to stand by the cross.

ADDISON HARPER.

Fox, Ray Co., Mo., April 22.

Studying the Bible.

In some recent addresses to Christian workers George Muller made the following statements on the study of the word of God:

"The vigor of our spiritual life will be in exact proportion to the place held by the word in our life and thoughts. I can solemnly state this from the experience of fifty-four years. The first three years after conversion I neglected, comparatively, the word of God. Since the time I began to search it diligently the blessing has been *wonderful*. I have read since then the Bible through *one hundred times*, and each time with increasing delight. When I begin it afresh it always seems as a new book to me. Since July, 1820, I cannot tell you how great has been the blessing from *consecutive*, diligent, daily study. I look upon it as a lost day when I have not had a good time over the word of God."

In reference to the plea of lack of time for this duty Mr. Muller said:

"Friends often say to me, 'Oh, I have so much to do, so many people too see, I cannot find time for Scripture study.' Perhaps there are not many beloved brethren present who have had more to do than I have had. For more than half a century I have never known *one day* when I had not more business than I could get through. For forty years I have annually about *thirty thousand letters* to answer, and most of these have passed more or less through my own hand. I have nine assistants always at work, corresponding in German, French, English, sometimes Danish, Italian, Russian and other languages. Then as pastor of a church with twelve hundred believers, you may suppose how great has been my care; and, besides these things, I have had the charge of five immense orphanages—a vast work; and also at my publishing depot the printing and circulation of *millions* of tracts and books and copies of Scripture. But I have always made it a rule *never to begin work* till I have had a good season with God. Then I throw myself with all my heart into His work for all the remainder of the day, with only a few moments' interval for prayer."—*Observer.*

Great hearts alone understand how much glory there is in being good.

Nature never stands still, nor souls either; they ever go up or go down.

Humility is the most excellent natural cure for anger in the world.